1:Spier E-5 (1918) 1928
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422 Other property consists of houses, horses, dress, weapons and tools, and the immaterial possessions, shamanistic materials and chieftainship. So far as houses may be conceived as individually owned, they belong to 423 342 the male head, since he can send his wife (and children?) away. But nothing else is possible, since the field in which it stands belongs to him. [462] [768] At least all the heavier work of house building is done by the men. The house is burned after the death of an inmate.

Horses and cattle are owned and herded by men alone. They have 422 had a fair number of these ever since Spanish days: Garcés found them [462] plentifully supplied with live stock in 1776.[1] Two or three good riding [175] horses are killed on their owner's death; others are given away. Saddles [768] are often burned or destroyed, sometimes being left on the horse when it is killed.

Personal possessions are not numerous. Men and women own their blankets and clothing, with perhaps a gala dress apiece. A man owns his weapons, tools, some buckskins, and perhaps a mask and charm or two; a woman her household utensils, pots, baskets, and field tools. In other words, each owns the articles peculiar to his sex. Husband and wife own and dispose of their possessions independently. I have never seen either [593] interfere with the other's transaction when selling specimens to me: 422 advice was, however, sometimes asked and acted on. Children own little 432 or no property, a condition which struck both Cushing[2] and myself as ●858 being sharply in contrast with that at Zuñi. For instance, when buying a small burden basket used solely by a little girl, her mother set the price. Laying this simply to the girl's bashfulness, I offered the coin to her Zuñi-fashion, but her mother objected, claiming it as hers. To test this, I attempted to buy a similar basket from Jess's little daughter. This had been made and presented to her by her paternal grandmother. But the bargain was struck by her parents, although they turned the purchase money over to her. Perhaps boys are somewhat more favorably situated, since they freely sold their bows and arrows when I met them hunting in sport. These weapons were all products of their elders.

A dying man states his wishes respecting the disposal of his posses- 428 sions. This includes land, although the succession to this is rather predetermined. To be sure, most of his choicest belongings, clothing, weap- [769] ons, horse, etc., are burned or buried with him. Such articles as are permitted to remain are inherited by his children or by members of his family. A woman's possessions go to her children or to her own family.

[1] Coues, 337 et seq.
[2] Cushing, (a), 551.

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well to relate them: it may therefore be that they really do not know them until later in life. 538

Affectionate care is lavished on children, especially the recently bereft orphan for whom new playthings are made and choice tidbits saved. It is quite common to see parents fondle their children, stroking their hair, etc., but rarely kissing them. Inasmuch as chastisement is rarely inflicted, it is astonishing to mark their good behavior. They are docile, not forward, reserved before their elders, and, I judge, are never long the topic of their parents' conversation, at least while they are present. Children rarely cry, and this is not frequently for anger or to gain their desires. 855 [736]

Punishment is infrequent, but a child who persistently disobeys orders, is heedless, or filches food before others eat, is slapped or switched a few times on the thigh. A more drastic punishment consists in building a smudge of the child's faeces, together with those of dog and horse, in which he is held head downward until he nearly loses consciousness. "This was frequently done to old Captain B, when he was a boy; now you see he is all right." Sometimes a teased child becomes angry. The man then takes him into a nearby sweatlodge, threatening, in a teasing way, to keep him there till sundown, though the heat kill him. When the child is almost overcome, he promises to behave, and is released. 865

If a child is often beaten without just provocation, he may feel that he is not wanted, then, just like an adult, his soul or heart[1] forsakes him and he pines and dies. The soul of a little child is easily frightened; one who is always timorous, though no danger is near, will not live long. Sinyella has never seen such, but he has heard this told. 853 858

Little children are told by their elders[2] that the echo is the call of a man hiding in the rocks or in a cave. They are sent to search for him. "Try it again; he will appear there; you will see him soon." 855

Early in the morning a dark yellow rock-bird (*tatlôd*) will chatter in the bushes close to the camp. Then the old people will say to a little boy: "The rock-bird laughs and calls at you, 'You have no arrow to kill me; you look like a girl.'"

Puberty Customs

These, which concern girls alone, are even more moderately developed than among neighboring tribes. 881

At the first menstruation, stones are heated in a pit near the camp, covered with dirt, and carpeted with leaves and brush. The blanket-

[1] These English words were used interchangeably in this connection.
[2] Who do not mislead themselves.

595 ried, the women being monopolized, with or without their will, by the wealthier and more influential men of the tribe. The male population is in excess [162] of the female; hence it sometimes happens that Hua-la-pai squaws are mar- [582] ried; and in one instance a Moqui woman, a probable outcast from her own nation, was observed by us.

423 The children do not seem to have reg- 428 ular property, as with the Pueblos, un- 658 til after puberty, although, on the death 171 of the father, his portable property is inherited by the son, for sacrifice at the rites to be described further on.

622 The head chieftaincy is hereditary. 643 In the absence of a son, the chief's nephew on the father's side is, I believe, chosen as successor. All of the subchiefs are named by the head chief, on account of personal preference, wealth, or influence. There seems to be no dis- 554 tinct order of warriors; when a scalp is 565 taken, it is brought to the village, and [727] a dance, celebrating the death of the enemy, is given in honor of the victor, and the body is then cremated; no record or mark of dress being preserved to represent the rank or prowess of the warrior. In case of hostility, obligations to war are simply coextensive with the adult population. There is, however, a certain importance attached to one of the warriors, who is supposed to have in his keeping a medicine of war, and who, [624] by virtue of his valor and possession, is a sort of war chief, although the civil and martial affairs of the nation are more closely allied than is the case with most Indian tribes.

643 Nor is the ecclesiastical much distin- 793 guished from the civil, with them; for the head chief combines with his political office the caciqueship, or that which in Zuñi is distinctively religious, being termed Kia-kwe-mo-so-ne, or "Mastership of the House," — a kind of high-priesthood. He not only presides at the more important councils, makes treaties with other tribes, etc., directs